22: Wiedfeldt--47 F-5 (1913) 1914 Formosan Aborigines
116, 64, 619 Atayal

The gap between our conditions and theirs is further emphasized by the fact that the Atayals lack any political organization which is superior to the tribe, in short, any organization resembling a [MC: national]state.

22: Wiedfeldt--48-49 F-5 (1913) 1914 Formosan Aborigines
116, 64, 182, 614, 631 Atayal

The natural reason for the existence side by side of two superior social institutions, i. e., the clan and the tribe, is space, together with the functions which naturally are incumbent upon them. The tribe occupies 8 to 10 times as much territory as the clan. It would not be feasible to eliminate one of the two organizations, and to give the remaining one all of its functions. The territory occupied by the tribe would be too large to enable the tribe to handle the economic functions of the clan, and to act as owner of all the land. Also, the solidarity of the members of the clan would be impaired by being spread out over too large an area. Reversing the situation, the territory of the clan would be too small to enable the clan to render military and political service. Even the territory covered by the tribe has now proved to be too small for this purpose. The carrying out of their legal customs and their legal procedure would in both cases meet difficulties which could only be overcome by far-reaching changes in the entire social structure. In the organization of society for political functions, the simultaneous existence of two institutions, one of which is subordinate to the other, one of which is regional and the other local, is a logical and necessary thing, which can not be avoided without impairing or even crippling the entire organism. A social organism springs up, however, as soon as we have several people living together. Not only do [49] controversies arise, which must be settled, but there are matters which demand community cooperation and a superior order.